very little or no pain, which may ſeem very extraordinary. It is obſervable that the Fractur is not only Oblique, near the Neck of the Bone; but that each *Trochanter*, *i.e.* the two *proceſſes* near its *Cervix*, are likewiſe broke ſhort off; and that they were both drawn up almoſt as high as the Head of the Bone it ſelf by the ſtrong contraction of the *Glutei* and other Muſcles.

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IX. *An Account of a Book.* DISSERTATIO de DEA SALUTE, In qua illius Symbola, Templa, Statuæ, Nummi, Inſcriptiones exhibentur, illuſtrantur. Auctore *Guilhelmo Muſgrave* G. F. è Coll. *Exon. Oxonii*: Typis *Leon. Lichfield*: Impenſis *Phil. Yeo*, Bibliopolæ *Exon.* Anno MDCCXVI.

THE Author of this Treatiſe, as the occaſion of it, obſerves that the little God *Teleſphorus* had juſt cauſe to complain, that ſo much reſpect was paid to *Dea Febris*, and a Book lately publiſht *de Dea Podagra*, yet no ſuch Honour was done his Mother Υγίεια, (who certainly was more to be eſteemed, than all the Tribes of Diſeaſes). Upon this Conceit, he took what Books he had in his reach, of the antient Latin and Greek, and having collected out of them, what he met with relating to this Goddeſs, put it together, as now it appears in Print.

It conſiſts of VI Chapters: of which the firſt is Introductory, ſpeaks of Health in general, has, in praiſe of it, that memorable Ode of *Ariphron* the *Sicyonian*, publiſht by *Athenæus*, and tranſlated by *Sennertus*; together with a Hymn, ſaid to be compoſed by *Orpheus*, on the ſame Subject;

Subject; he ranks this Goddeſs among the *Dii Medioxumi*, and gives an account of Her from the Mythologiſts.

Chap. II. de *Salutis Symbolo*, which he takes to be a *Serpent*, an *Omen* of good things, and a frequent Companion of the Gods; as appears from *Virgil*, *Valerius Flaccus*, *Statius*, and *Macrobius*. He mentions another *Symbolum Salutis*, uſed by *Antiochus Soter*, now to be ſeen in ſome of his Coins, and ſometimes printed in Phyſick Books in the following form.

The III. Chapter treats of the *Temples* erected to this Goddeſs; in which Prayers were offer'd up to Her, ſometimes for the Health of private Perſons, and often for the welfare of the Publick: of which many Inſtances are here produced. To the account of *Temples* is ſubjoyned the Divination, known by the name of *Salutis Augurium*, which is often mentioned by Roman Authors, as *Dion Caſſius*, *Tully*, and *Tacitus*.

In the IV. Chapter, the *Statues* of this Goddeſs are conſider'd. Some of theſe repreſent her and *Æſculapius* together, *tamquam* Θεὼ Συμβώμιοι. *Pliny*, *Pauſanias*, *Lucian*, *Plutarch* and *Monfaucon* afford inſtances of this kind.

*Coins* relating to this Goddeſs, come next in view, Chap. V. Theſe either expreſs her *Effigies*, or her *Worſhip* under ſome Symbol or other. Of the firſt order, one out of *Fulvius Urſinus* has the Head of the Goddeſs, with SALUS inſcribed. Another like this, is in *Goltzius*. Some, together with this Goddeſs have alſo her Father *Æſculapius*; as a *Coin* of *Trajan*; and in one of *Aurelius Antoninus*, ſtruck in memory of the Remedies reveal'd to him in a Dream, which cured the Emperor of

a *Sputum Sanguinis* and *Vertigo.* As indeed moſt of theſe Coins were (in all likelihood) ſtruck on ſome ſuch occaſion, *viz.* the Recovery of ſome great Perſon. *A noble Expreſſion of Gratitude, fit and worthy of imitation.*

Of the ſecond Order is the Coin of *Doſſenus*, having an Altar with a Serpent, taken from *Urſinus.* Another of *Tiberius*, with an Altar and S A L. A U G. Another of *Nero* in which is a *Serpens Tortuoſus*; with many others.

The *Gemmæ* of the Antients, according to *Leonardus Auguſtinus*, are of uſe to ſet forth the Sacrifices made of old to this Goddeſs. One of theſe *Gemmæ* repreſents *Æſculapius*, his Daughter *Hygieia* and Grand-Son *Teleſphorus* ſo call'd ἀπὸ τῦ τέλος φέρειν, *à Valetudine poſt morbum confirmata.* This God, being Young and Tender, had (I ſuppoſe, by the care of his Mother *Hygiæa*) a *Bardocucullus*, or Cloket, to keep him from taking Cold. Theſe three Gods are repreſented in one Figure, with the following Inſcription under them, ΕΥΖΕΤΕ ΜΕ, i. e. *Salvere me Jubete*, which *Auguſtinus* happily conjectures to have been a Form of Prayer offer'd up to them.

In the laſt Chapter come the Inſcriptions, which are taken out of *Gruter* and *Reineſius.* They are chiefly to *Æſculapius* and *Hygiæa*; but to confirm the Divinity of *Teleſphorus* the little God of the *Pergameni*, he is mentioned in one of their Inſcriptions dug up at *Verona.*

The Author makes no manner of doubt, but there are many more Coins and Inſcriptions relating to this Goddeſs to be found in other Books. But theſe being all, or moſt of ſuch as came in his way, and enough to give a Specimen of the Devotion paid by the Antients to this Goddeſs, he has contented himſelf with this ſmall Number; leaving it to others to make ſuch Additions, as from greater Opportunities and Abilities, they ſhall think fit.

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